

Zion's Herald.

VOLUME LXVII.

BOSTON, WEDNESDAY, AUGUST 28, 1889.

NUMBER 35.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
86 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WOOD, Publisher.

All stationers in the Methodist Episcopal
Church are authorized agents for their locality.
Price including postage \$2.50 per year.

Specimen Copies Free.

THE OUTLOOK.

On the ground of original discovery the Portuguese are undertaking to enforce their claim to Nyassa Land. They have closed the Zambezi against commerce which is not carried on under their flag. Surveys for a railroad to Blantyre have been made. Major Scraps Pinto has arrived at Quillamane, with a staff of officers, to organize an expedition to Lake Nyassa, probably for colonization purposes. Now it is true that Portuguese navigators—nearly four hundred years ago—discovered and took possession of the eastern coast of Africa from Delagoa Bay to Cape Delgado, but they never extended their authority into the interior, except on the lower Zambezi, and the first real discoverers of that interior were Livingstone and those who followed him. The ambitious claim of Portugal to extend her rights from ocean to ocean—a broad belt from the Indian to the Atlantic stretching north and south through sixteen degrees of latitude, and including the district long occupied by British missionaries and traders—will undoubtedly be resisted.

The electrical industry in this country is getting to be colossal. The telegraph and telephone systems, gigantic as they seem, covering the land with their net work of wires, are by no means the larger factor in this industry; in capital invested they are almost surpassed by the electric lighting and power interests. Every city and almost every town of any size has its "plant" for these, and in some cases a great many of them. There are some 1,600 central electric-light stations already located. The vast factories of Brush, Edison, Westinghouse, Thomson-Houston and a host of others, with the great establishments at Cleveland, Pittsburgh, and other cities where carbons, storage batteries, etc., are manufactured, are estimated to represent an aggregate capital of \$300,000,000. Add to this \$100,000,000 invested in the manufacture of electrical supplies, like wire, cable, and general appliances, and \$200,000,000 more for telegraphs and telephone companies, and we reach the enormous sum of \$600,000,000. Yet experts tell us that this wonderful industry is still in its infancy.

Some striking facts with reference to railroad development and management are brought out in Poor's "Manual" for 1889, of which the following are samples: Nearly one-half of the railway mileage of the world is located within the United States; our railway system dates back to sixty years ago, but its principal development occurred in the last fifteen years; the iron roads measure over 150,000 miles; the capital invested aggregates nearly ten billions dollars; the army of employees exceeds two millions; during last year, while gross earnings increased over those of 1887 \$200,000,000, net earnings fell off \$33,000,000, owing to reduced rates and increased expenses, particularly in the way of construction; the most unfortunate exhibit is that of the southwestern group of railroads, which in 1887 earned a surplus of \$2,000,000, but fell behind last year over \$10,000,000; the Gulf and Mississippi group, on the other hand, increased its earnings, both gross and net, and its dividends went up from \$556,000 to \$2,000,000; in New England the average dividend went up, but at the expense of over a million and a half of surplus.

The wheat-growers in the West propose to organize a "Trust"—not a mere local or State combination, of which many now exist, but a great syndicate which shall control the product of the northwest and of the Mississippi valley. Their aim is to do away with middlemen, and put in their place salaried agents, hoping thereby to save to themselves \$9,000,000 annually. Farmers who invest in the stock of the company must pledge themselves to ship all their wheat to these agents. The "Trust" further proposes to gain control of stock yards and grain elevators, and save annually \$3,000,000 more thereby. The scheme is certainly an ambitious one, and with the proposed capital stock of \$20,000,000, something may be done towards its realization. Something indeed must be done if the farmers who gathered in Toledo on the 14th inst. and issued a call to all the wheat-growers of the Mississippi valley to meet in convention at St. Louis, October 23, state their case fairly.

"For four years we have been selling our beefs on foot for less than the cost of production, still there has been no reduction in the retail price of beef when cut from the block; nor can the farmers of this country raise wheat at the present prices. Dairyville, the great wheat grower of Dakota, has lost a million of dollars and has failed; and the farms of the wheat-growing States are plastered over with mortgages. The millers east of the Mississippi River can afford to pay a dollar a bushel for wheat, with fair profits to their business and without making an advance in flour. If we had the plagues of the farmers of three wheat-growing States as Kansas, that they would hold the present crop of wheat off the market for 60 days, we could compel the miller to pay 90 cents per bushel for wheat and force the price of wheat up in the Chicago market to \$1 per bushel."

The new syndicate will have a good deal to contend with in the way of legal opposition, rival interests, and the financial strain which

will not permit individual farmers to comply always with "trust" regulations, when, for instance, wheat must be kept back from the market in order to "corner" the export trade; but its course will be watched with interest.

News of a change of government in Brazil may be looked for at any moment. It would doubtless have occurred already had the bullet aimed at Dom Pedro on the 14th of July, reached its mark. Brazil is the only monarchy left in South America, and the Republican faction in the empire longs for the day when the country shall cease to be exceptional. During the past year the agitation for a change has been open, and sometimes violent. Some idea of the present status may be gained from the following quotation from the editorial columns of the Rio News of July 22:—

"We have seen hundreds of planters declaring themselves Republicans and threatening revolution because of the unconditional emancipation of slavery. We have seen Republican speakers traveling about the country organizing this opposition and denouncing the Princess and her husband in the harshest of terms. We have seen the military exulting with the leaders of this movement, and have even heard of cheers for the Republic within the walls of the military school. We have seen Republican deputies sent to the Imperial Legislature; we have seen that body hastening to excuse them from the usual oath to support the constitution and the State; we have heard Republican speeches within the precincts of that assembly; and we have seen the still more extraordinary spectacle of a clerical deputy openly declaring his conversion to Republican ideas and then ending his speech with *vivas* for the republic. And, still further, we have within the last ten weeks seen an article in one of the daily papers of this city advising the use of dynamite bombs against the Princess Imperial—the future sovereign of this empire—in case anything should happen to the opponents of abolition on May 13. And through all this the government has been mute, the press has been silent, and the people have been apathetic."

If these utterances be true, the *coup d'etat* will not be long in coming.

HORACE BUSHNELL.

BY REV. G. M. STEELE, D. D.

AMONG the notable characters in American ecclesiastical history Dr. Bushnell occupies one of the foremost places. He was a unique man, but not in the sense of being odd or eccentric; full of fresh thoughts and unaffected originality, and with a most genuine and wholesome man.

He was born on a farm upon the hills of Litchfield County in Connecticut. His parents were in moderate circumstances. His mother was an Episcopalian and his father a Methodist, as was also his grandmother on the father's side. Her relation to the conversion of a young man who afterwards became somewhat celebrated, is told by Dr. Bushnell, and though not new, will bear retelling. She was evidently a woman of superior mind as well as most godly and devout. She observed this young man and became interested in his religious welfare. In some meetings which she had established in her log-house home, with woman's tact, she put him forward to read sermons in the absence of a minister, and had selected the sermons with a view to their effect upon him. She detained him one night after the meeting and said to him:—

"Do you know, my dear young friend, that you have God's call upon you to be a Methodist preacher?"

"No," he answered promptly, "I am not even a Christian."

"No matter for that," she replied, "you are called to be both a Christian and a preacher; and one for the sake of the other, even as Paul himself was. I think I say this by direction."

The words and the exhortation following set the young man to thinking, and "the result was that he reached home with the double call upon him of both a disciple and minister of God. Thus began the public story of the great Bishop Hedding, one of the most talented and grandly executive men of the Methodist Episcopal Church—led into his work and office, we may say, by the counsel and prayer of his woman-bishop guide." This last quotation is in the very words of Dr. Bushnell himself. I repeat the story because the traits implied in his ancestor were not altogether wanting in her distinguished descendant.

Dr. Bushnell's childhood and youth appear to have been of a healthy, hearty kind, and were passed in labor upon the farm and attendance upon the country schools. He early gave evidence of an active and intelligent mind. As he became older he prepared for college at a neighboring academy. He entered Yale in 1823 and graduated in 1827. N. P. Willis, a class-mate, thus describes him as he was in college: "As a student our classmate and neighbor was a black-haired, earnest-eyed, carefully-dressed, athletic and independent, good fellow, popular in spite of being both blunt and exemplary." His graduating oration attracted attention not only in the college circles, but abroad, and led to his subsequent engagement as a journalist. But his first employment was as a teacher. The work was not congenial to him, and he readily accepted the position of associate editor of the *Journal of Commerce* in New York. He was successful here, but abandoned the situation after a few months to enter the Yale Law School. When near the close of his studies, he was appointed tutor in the college, and against his first quite resolute intention, accepted the situation at the very positive suggestion of his mother, who had no faith in his choice of the legal profession, firmly believing that there was other and better work for him.

It was while in this position, unusually successful as an instructor and the idol of his pupils, that a great revival occurred in the college. Bushnell had had some "crude re-

ligious experiences," as he styles them, some time before entering college. They were undoubtedly genuine, and affected his life more than he realized; still at this time he was strangely indifferent to the deep interest awakened in the college community. But at last he looked at the subject thoughtfully and rationally, and soon entered into it heartily and joyfully. It was not long after this that he was convinced of his call to the ministry, and, abandoning his legal studies, he entered the Theological School. Says one of his pupils at that time: "Next to old President Day perhaps he enjoyed more popularity than any other fellow in college. He had also a high reputation as a writer. He was a man of great independence of character and thought, as I remember him, and in 1831 when the whole college came under the power of truth in a signal manner, he shot clear beyond his doubts about the truth of Christianity, if he had any, and came with a bound into the clear sunlight and with a noble Christian manhood took his place with Christ. His history from that day rose in grandeur and development until it culminated in glory."

Soon after leaving the seminary he accepted a call from the North Church in Hartford and was settled as pastor of that church in May, 1833. Here he remained till 1859, when ill health and a broken constitution compelled him to resign. It was a remarkably successful pastorate. There were two parties in the church when he first entered upon his ministry in it, divided on the line of demarcation between the old and new school doctrines. There was little doubt that his natural sympathies would be with the more liberal side. It was also in the very constitution of the man that all policies and precedences should give way to his honest convictions and love of truth. Yet, strange to say, while he resorted to no shrewd devices to conciliate both parties, there was that in his preaching which went above all the points of controversy, and presented so effectively and freshly the great comprehensive religious truths that men forgot their petty differences in the grander, all-embracing harmonies of the essential gospel. There was always plenty to think about in the sermons, and that, too, of a genuinely practical character—not practical in the jejune sense of instruction in moral routine; for there was rather in the preaching that which inspired the hearers with great motive, and these were found in the lofty, comprehensive, and sometimes startling revelations which he presented after a most vivid fashion.

It is a remarkable thing which Dr. Bushnell says about himself late in life—remarkable taken in connection with the actual facts of his ministry: "My figure in this world has not been great, but I have had a great experience. I have never been a great agitator, never pulled a wire to get the will of men, never did a politic thing. It was not for this reason, but because I was looked upon as a singularity—not as wholly sane, perhaps, in many things—that I was almost never a president or vice-president of any society, and almost never on a committee. Take the record of my doings on the platform of the world's business, and it is sought. I have filled no place at all. But still it has been a great thing even for me to live. In my separate and merely personal kind of life, I have had a greater epic than that of any other man written or ever could be. It must be noted here that in this last sentence he has no reference to his public life or public influence. Of these he modestly makes no account, though doubtless he was not insensible of them. Yet this man, simply by the greatness of his personality, was one whose life was a power felt not only remarkably in his own parish and very greatly in the city where he lived, but far and wide throughout his country and across the sea. Nor was it confined to his own time.

Dr. Bushnell was for a considerable part of his life in demand as a speaker on great public occasions, at anniversaries and college commencements. His orations and addresses at these times early attracted attention, not so much for their eloquence and their excellent literary style, though these were never wanting, as for the freshness of his thought, the original method of his dealing with the topics discussed, and the candor and plainness of his speech. They were productions which set men thinking and talking with one another, and to be meditated upon by serious minds. Such were his addresses at the Cambridge Divinity School, at Harvard College, at Andover Theological Seminary, and many others. His sermons, of which several volumes have been published, are among the best ever printed. I know of none which are so attractive on account of their literary style; and this constitutes perhaps their least merit. They are full of instruction, and not less so of inspiration, and mightily uplifting in their simple religious effect. They let in floods of light at times on dark places in human experience. But there is one thing about these sermons that makes them a little dangerous. They so voice for one one's own thought that it is difficult for a certain class of persons not to feel that they are their own and to appropriate them accordingly. There have been some marked instances of this mistaken identity in some of our young preachers, not to mention those that are older!

Dr. Bushnell, besides his three or four volumes of sermons, wrote other books. A volume of addresses and essays, "Nature and the Supernatural," "The Religion of Childhood," "God in Christ," and "The Vicarious Sacrifice," are the chief. His style was singularly attractive. It was simple and clear, yet at the same time forcible and often of almost compelling power. There was no attempt at rhetorical effect. It was the style of a man in dead earnest, having some strong conviction which he was striving to express that it would be reproduced in his hearers. He had an unusual command of language. His diction was unque, and always of the fittest. Sometimes his words were homely and idiomatic—

they might be regarded as inelegant by the hypercritical—but they certainly were not so unless taken out of their setting or regarded apart from the speaker. Some of his words have a strange stirring and quickening effect. Especially is this the case with his "Nature and the Supernatural." The writer remembers the awakening from a period of mental torpor, that came to him from the reading of this book. It almost formed a new epoch in his intellectual life.

It is not strange that such a man, so genuine and frank and candid in his thinking and speaking, should be impeached of heresy. Such was the case. There was a long and severe contest between him and some of his ecclesiastical contemporaries, which caused him much pain and sorrow, but which did not induce him to sacrifice his convictions or serve to embitter his spirit. His church stood steadfastly by him, though it looked at one time as though both his church and himself would be disfellowshipped by the Congregational churches of Connecticut. It is not unlikely that, in his intense eagerness to reconcile the antagonisms existing between some whom he regards as Christians as well as to arrive at a more logical and satisfactory adjustment of the Christian system, he may have gone to an unwarrantable extent in the direction of conciliation. This, if it was the fact anywhere, was in his presentation of the theory of the atonement, and of the office of Christ and the character of His work therein. Still, undoubtedly, his position here was much misunderstood. I do not think that he intended to diminish aught from the most orthodox estimate of the dignity of Christ or of His divine character. There is, probably, no book in the language that so clearly sets forth this lofty claim as his "Character of Jesus." So, too, of his doctrine of the moral influence of Christ as constituting His redeeming power. It was far enough from that doctrine which makes Christ's moral power only that of a transcendently good man. With Bushnell this power was a mighty spiritual force, put forth by a Divine person, and communicated to humanity, thus making it possible for men to extricate themselves from their appalling peril. But it is hardly probable that even this doctrine could be maintained consistently, and his powerful plea in its behalf is not satisfactory.

But whatever error of judgment he might or might not be culpable of, there can be no doubt about the soundness and substantiality of his religious faith. Few more devout men have lived. He was an earnest seeker after the deepest spiritual experience. He was a man of humble spirit. A story was told me of him by his successor in the pastorate: There was in Hartford a poor laboring man of mature years, not educated, but of a most intelligent and profound religious experience. His knowledge of the Bible, and clear apprehension of its great spiritual truths, was remarkable. Dr. Bushnell came to know of him and eagerly cultivated his acquaintance. He would sometimes have this man in his study; and, that he might be no loser, he paid him his daily wages in order that he might enjoy the benefit of his conversation. And thus this scholarly divine, whose fame had spread far and near, and who had instructed thousands by both his spoken and his written words, would sit for hours at the feet of this humble disciple of Christ, learning out of his mouth the wisdom that cometh from above.

NOTES FROM THE VATICAN.

BY REV. H. S. STACKPOLE, D. D.

THE Pope has taken his departure from the confinement of his palace to a little villa that has been specially fitted up for him in one corner of the spacious grounds that adjoin St. Peter's and the Vatican. Poor prisoner! he feels his need of a change of air and surroundings. Italy is getting too hot for him. He wants a vacation, in short, and the people seem to be willing to grant one of indefinite length. But he can not endure a long journey. A few rods across his back garden is the limit of his strength, and this distance was made in spite of the advice of his physicians. This is the best shift he can now make for that—

"I lodge in some vast wilderness,
Some boundless solitude of shade,
Where rumor of oppression and deceit
Might never reach his micro."

To be sure, Barcelona a year ago, and recently Seville, have offered him a retreat from care in a land where the ghosts of the 30,000 martyrs of the Holy Inquisition seem for the present to be better laid than do the spirits of Bruno and Savonarola in Italy. But unlike Paul he does not seem inclined to "take his journey into Spain." His partisans continually insinuate that he may leave Rome. The French journals try to think that it would be disastrous to the Italian government if he should do so; but Avignon has not yet invited him, and the papal villa at that place has fallen somewhat out of repair since Gregory XI left it, in 1377, and returned to Rome, after a papal vacation of sixty years. Perhaps Leo XIII fears that a still longer absence from home might by stress of circumstances be forced upon him and his successors, if he should now conclude to leave the Eternal City. It appears quite probable that such would be the result. The *Reforma*, the organ of Crispi and the government, declares that it is for the government a matter of absolute indifference whether the Pope departs from Rome or not, but rather advises him in a fatherly way to stay for his own good. They say that though in former times popes have been constrained to leave Rome, and have always returned in triumph, yet affairs have changed. Italy is now united and strong, and the armies of Spain, France and Austria are not quite so ready to champion the Pope's cause as formerly. The shrewd policy seems to be to stay at home, and play the role of the live martyr. The *Osservatore Romano* will

have it that the Pope is a prisoner, that the Vatican is patrolled on all sides by special agents of the police and by military guards, that if he were a malefactor of the worst sort nothing more or worse could be done by the government. Crispi says that in no other place could the Pope find the liberty that the Italian government secures to him at Rome. The Pope's organ replies that "if coming events, and more especially the unwieldiness and perversity of our rulers, should constrain the Pope to take the way of exile, any land where he might turn his footsteps would offer to the Pope hospitality more free and worthy than that which his own Rome offers him." We recommend him to the hospitality of New Guinea, or if the climate and natives of that island are unfavorable to his health and peace of mind, let him try Dr. Warren's Polar Paradise.

There are substantial objections to his leaving the Vatican. Romanism without Rome leaves out the part of Hamlet. He can go only as an exile with hope of speedy return. The talk of making Cardinal Gibbons the next pope, and transferring the seat of Romanism to America, is inconsiderate. That means the abandonment of Romanism as such. The leopard is not yet ready to change his spots. The bishop of Rome, as the successor of St. Peter, is the only person that can long claim to be the head of the Catholic Church. The venerable relics, true and manufactured, of the early church cannot be transferred. In no other place can it be said: "This is the prison where Paul was confined." Here he was beheaded. "This is the spot where Peter was crucified." These are the footprints of the Lord himself left in the solid rock when He rebuked Peter for fleeing from Rome. The loss of the Catacombs would ruin the business of the Pope as a bonemerchant. He could no longer attract the world to his feet (or great toe, if that does not spoil the classical phraseology) by his incomparable collection of antiquities and art treasures, for the Italian government never will allow those to leave Rome. All the historical associations would be disturbed and the spell would be broken.

Leo XIII is growing old, is now past eighty, and speculations are rife as to who will be his successor. The candidates are numerous. Gibbons is out of the question. The report is that the present pope favors Cardinal Lavigne as his successor, who has recently made himself famous by preaching a crusade against the African slave-trade. But he is a Frenchman, and anything French is just now objectionable to Italy. Moreover, as I write, the newspapers report that he has had an attack of angina pectoris and has received extreme unction. The next pope is likely to be an Italian. Of the 263 popes, including St. Peter if you will, all but 49 have been Italians. No one but an Italian has worn the triple crown since 1523. Of the fifty-eight red-capped princes that at present compose the College of Cardinals thirty-two are Italians. The next conclave, therefore, will not live on bread, wine and water many days in the seclusion of their cells before a two-thirds majority is found in favor of some native of Italy. Who will be he? Parocchi, vicar of the Pope for the city of Rome, is regarded as the leader of the radical and bitter enemies of the Italian government; and might be the choice if the policy is to be continued, of seeking the restoration of temporal power. On the other hand, Cardinal Sanfelice, bishop of Naples, is the most popular representative of the liberal element. He thinks there is no real necessity that the Pope's kingdom should be of this world, and would be the choice of the Italians at large. Cardinal Monaco La Valetta, bishop of Albano, is also a candidate. He is an unprogressive cleric, but less rabid than Parocchi, and is secretary of the Inquisition.

The papal office is no small attraction to those who seek the honors, the power and wealth of this world. We need not mention free postal and telegraphic communication accorded by the government, nor the 3,225,000 francs annually allowed him as a compensation for lost temporal power. This he has scorned to receive, but the offer holds good for the future, and some more flexible successor may yet assert his claim for "back pay." But apart from the above, he has an annual income of \$2,400,000, and last year gathered in much more from his Jubilee gifts. Considering the fact that the salary of the cardinals is only 30,000 francs, the Pope can not be said to be in pressing need of Peter's pence.

Florence, Aug. 1, 1889.

CLIMBING THE MISSISSIPPI.

BY REV. ALFRED NOON.

If the paradox of physiography be correct—that the Mississippi flows up-hill, our captives may be at fault; but the strain and creak of our steamers as we faced the current for over a thousand miles indicated that we were, at least apparently and by proxy at that, exerting ourselves much in our progress from the south to the northwest.

There are pleasures in river travel which are not experienced on sea or rail. A steady current makes no chop above tide-water, and a course between wooded and mossy banks brings a minimum of dust and an absence of suffocating heat. It is well, too, for once to be in no hurry, especially with pleasant co-tyagers and lingering landscapes.

There can be few streams like the Mississippi. To one remembering glimpses of the full-tide Merrimac at Newburyport, the broad Connecticut at Lyme, the Thames below Norwich, nearly as wide as long, there is a possible shade of disappointment at looking over the seeming narrow stream at Memphis. However, on crossing the ferry from Hopefield or West Memphis and on swinging out into the channel with the steamer, one soon learns to estimate the greatness of the Father of Waters. Somehow the murkiness of the

water seems to intensify the notion of the size, for we cannot tell how deep are the depths—which, for all we see, may be infinite.

The traveler is impressed much, for hundreds of miles, with the deep solitude of the banks of the river. They tell us that all the population of the globe could stand in the city of St. Louis; and one is half-tempted to think the people of that goodly town must believe that all of much account are really living there. On the Arkansas side to the very boundary, and largely on the Tennessee side, not one acre in a thousand is occupied. A log-house, perhaps a cotton-gin, a shanty used as a store, a but or two, such is a description of many landing-places. Sometimes the American spirit is shown by two landings in close proximity. At a point in Arkansas a post-office had been located for years, having been beguiled away from the old site a hundred rods up the banks. We swung in, threw down the landing-stage, sent up the Ethiopian with the slender mail-bag, and were astonished to see him ordered back, pouch and all. "What's the matter?" "Oh, Harrison is elected, and the office has gone back to the old point"—a conversation which immensely pleased some of the passengers.

Another fact of interest is the absence of school-houses and churches along the river-bank of the lower Mississippi, so unlike a New England river. From Memphis to Cairo, among hills and valleys, along plains and streamlets, scarce a house for worship or learning can be seen save in the larger places, and they are very far from each other. Nor does there seem much improvement along the Illinois and Missouri shores. There are wide fields of wheat, and at times beautiful orchards and cheerful farm-houses, but churches and school-houses are back from the river shores.

After all, the New South, and the West as well, are yet very new. Missouri presents pleasant aspects than the States southward. Illinois improves on Missouri. Wisconsin is equal to Illinois. Minnesota rivals her sisters. But Iowa is apparently superior to all. From Keokuk to McGregor we see thriving cities and towns and villages, school-houses almost always in sight, churches fresh and inviting, and farms well kept. We speak only of impressions, but in all the other States named, save Arkansas, are placards of sin with the name "saloon" in bold and bad effrontery. We passed Burlington in the night, but only at Dubuque did we find in Iowa the name of the liquor-shop mentioned. Many came on from the Iowa shore and made mysterious pause at the iniquitous steamer bar, but we failed to see such processions from the other State.

At Keokuk we passed through the marvelous government canal, nine miles long, around the lower rapids. To the fresh initiate the experience of climbing the locks was of much interest. Ere long the higher waters must be confined in similar banks, and the navigation made safer and surer.

The scenery of the Mississippi, in places, very grand—hardly inferior to even the Hudson. The vicinity of Grand Tower, Ill., of Dubuque, and of Lake Pepin, is very striking. All along for hundreds of miles are towering limestone cliffs, with broad fields of wheat creeping to their very edge, and rodding yellow plumes to the voyagers. Thousands of beautiful islands lift their fringed columns as we pass by. There is a variety and a grandeur which almost surprises one.

Near La Crosse we began to meet the great rafts of lumber, not, as formerly, unattended, but always escorted by a steamer, pushing them down to the rapacious markets below. Our curiosity awakened, we climbed the river to the very spots where, in enclosures bounded by veritable booms, the logs are assorted, arranged, and tied into rafts. In the midst of such scenes our steamer struck a bar, a hundred miles below St. Paul, and absolutely refused to take us further; so our climb was concluded by rail.

Others tell you of the populous bluffs and plains of the twin cities, the bridal veil of Minnabaha, the hampered descent of St. Anthony, the fine churches of our Methodism, the beautiful home of Bishop Fitzgerald, and a thousand other facts of interest pertaining to the region. We hasten from the summit attained in our climbing, and speed along the lakes and prairies for a temporary sojourn by the Missouri in the city without a saloon—the promising and prosperous Sioux City.

Aug. 6, 1889.

A movement of great importance was inaugurated at Saratoga last week—the organization of "The National League for the Protection of American Institutions." Such distinguished gentlemen as Drs. Horrick Johnson, Miner, Plumb, Hamlin (of Constantinople), Olmsted and Dunn (of this city), and Joseph Cook are foremost in starting and shaping this new society, which has the sympathy of leading clergymen and laymen of all denominations, and aims, in particular, to oppose the Romish papal school movement and to procure a constitutional amendment protective of American institutions and prohibiting legislative appropriations for sectarian purposes. During the day the meetings held were strictly private, no one being admitted without a ticket; but in the evening a public meeting was held, in which several speakers took part. The following utterances at this meeting, taken from the New York *Sun's* report, will indicate the governing principles of the new organization:—

"Our movement is and will be defensive, and not aggressive."
"We shall make war upon no man's religion, but upon the political dangers which threaten us."
"There is no safety to our institutions so long as any man with a ballot in his hand is dictated to by any other man."
"It is not the business of the church to rule or interfere with the public schools."
"What we need and must have, is provision in the Constitution which shall say, 'No State Church; no appropriation of public moneys for sectarian or denominational purposes; nothing to compel or threaten to prevent the use of the Bible in the public schools.'"
"The platform of this movement to stay the political aggressions of Rome in this country is, 'Free schools, free church, free speech.'"

BY REV. FREDERICK BURRELL GRAVES.

Rev. G. S. Butters, of Newtonville, in reference to Christian Work, said: This is the center of the League work. It is the water in which the vessel sails, the chart which guides the mariner. There is need of spiritual life among our young people. We need it to counteract the dangers to denomination

development, or trace this old historical revelation from the beginning to the completion in Christ, I find that all things somehow, dimly or brightly, point to Him. There are dark times, but for every exigency there is always a supply. God meets the real needs of the world. Has He forgotten the spiritual needs

placed upon them, and coming, when they come at all, tardily and reluctantly to the line of active work. No Methodist Episcopalian has a right to do duty grudgingly. He has taken a vow before high heaven to cheerfully abide by the requirements of membership. The Scriptures tell us that "the Lord loves

was evidently much pleased, and lavishly praises upon the work; but at the end handed it back, and said as before: "Very well, indeed, sir. Go on and finish it."

"Is it not finished?" asked Mr. Morse, this time all but discouraged.

"Not yet: you have not marked that middle, nor the articulations of the finger-joints."

The student once more took the drawing.

prohibition. The confirmed drinkers are coming out of the city, and where is the army of drunkards to fill their places? Our cities do not allow billiard-rooms with stained-glass windows and screens before doors. We have only one billiard-room in all our city, and that lives at a poor dying rate, the proprietor spending

prohibition. The confirmed drinkers are coming out of the city, and where is the army of drunkards to fill their places? Our cities do not allow billiard-rooms with stained-glass windows and screens before doors. We have only one billiard-room in all our city, and that lives at a poor dying rate, the proprietor spending

Church, is one of the most prominent of the ministers of his denomination, and a commanding figure among the general body of clergymen in that city. He was born in Yorkshire in 1819, began preaching at sixteen, and came to this country as a Methodist in 1838. Ten years later he became pastor of the Norfolk Street Baptist Church, and remained with it when, in 1859, it was moved to its present site on Fifth Avenue.

Church, is one of the most prominent of the ministers of his denomination, and a commanding figure among the general body of clergymen in that city. He was born in Yorkshire in 1819, began preaching at sixteen, and came to this country as a Methodist in 1838. Ten years later he became pastor of the Norfolk Street Baptist Church, and remained with it when, in 1859, it was moved to its present site on Fifth Avenue.

was evidently much pleased, and lavishly praises upon the work; but at the end handed it back, and said as before: "Very well, indeed, sir. Go on and finish it."

"Is it not finished?" asked Mr. Morse, this time all but discouraged.

"Not yet: you have not marked that middle, nor the articulations of the finger-joints."

The student once more took the drawing.

ed upon them, and coming, w
e at all, tardily and reluctantly t
ective work. No Methodist Ep
a right to do duty grudgingly.
on a vow before high heaven to c
e by the requirements of men
Scriptures tell us that "the Lo

ed upon them, and coming, w
e at all, tardily and reluctantly t
ective work. No Methodist Ep
a right to do duty grudgingly.
on a vow before high heaven to c
e by the requirements of men
Scriptures tell us that "the Lo

ed upon them, and coming, w
e at all, tardily and reluctantly t
ective work. No Methodist Ep
a right to do duty grudgingly.
on a vow before high heaven to c
e by the requirements of men
Scriptures tell us that "the Lo

Scriptures tell us that "the Lo

Zion's Herald.

WEDNESDAY, AUGUST 28, 1889.

[Entered at the Post-office, Boston, Mass. as second class matter.]

Our first page will not disappoint our readers.

Dr. G. M. Steele's thorough and discriminating portrait of Horace Bushnell is a noble addition to the Herald picture-gallery.

The present status of the Papacy is clearly put in Dr. E. S. Stackpole's "Notes from the Vatican."

Rev. Alfred Noyes contributes a bright sketch of river travel in his "Climbing the Mississippi."

Considerable space on our second page is given to the doings of the Epworth League Convention at Cottage City.

Mrs. C. F. Wilder writes a breezy letter from Kansas.

Rev. W. P. Odell's "Communion Address" will be found suggestive reading.

Don't dismiss Brother Yeames' poem on "Pentecost" with a mere glance; it will repay perusal.

"Shop and Country Girls," from the Independent, is practical and important to the large class for whom it is written.

A timely lesson is taught in Paul Pastore's brief article on "The Selfishness of Harry."

Our League members will enjoy the "Prayer-meeting Notes for September," by Rev. F. B. Knight, and heed them.

Dr. W. A. Spencer furnishes a characteristic letter on "Bar-Harbor," and Mrs. Emily N. C. Kilvert gives a tender and well-written memorial sketch of her mother, Mrs. Gertrude F. Cox.

The eighth page should not be overlooked. It is filled with articles too numerous to specialize.

GATHER UP THE FRAGMENTS

It has been the privilege of the writer to be present at many of our camp-meetings. The attendance in every instance has been large, the preaching notably simple, intelligent and earnest, and the interest of the hearers eager and receptive. From many camp-grounds where we could not be present, reports of most favorable results have been received. There has seemed to be a very signal and happy return of old-time fruitage in conversions, spiritual illumination and assurance.

When these words are read, most of these series of services will have closed and ministers and people will have returned, very largely, to their homes. The good done at the camp-meeting should therefore be carefully nurtured in the home churches. Very often, from the quickening received in these special services, a revival flame has been kindled which has been the beginning of a long and joyous season of refreshing in the local congregations. Very much may now be gathered up, in this way, if churches are alert and earnest. Special care should be taken that those who have been the recipients of spiritual good at the camp-meeting receive warm and hearty encouragement from the fold of the church. Hence, these are days of unusual opportunity for effective labor on the part of our ministry and membership. "Gather up the fragments that remain, that nothing be lost."

OUR BUSINESS MEN AS PUBLIC BENEFACTORS.

Whatever their motives, it cannot be denied that our business men, whether engaged in merchandise or manufactures, are practically the greatest benefactors. They render to their day a twofold and every way invaluable service. They certainly render a most important service, and none the less important because indirect, to the community at large. While doing well, as they ought to do, for themselves, they at the same time quicken, energize, develop the resources of the whole community. They are vast civilizers. But for the currents of activity they create and the life and enterprise they awaken and guide, the community would speedily lapse into stagnation, decay and death.

Besides, it is an interesting fact that we are almost, if not quite, wholly indebted to our wealthy men—men who have, in almost every instance, amassed their fortunes through the successful conduct of certain extensive business enterprises—for the endowment of our literary institutions, and for the patronage of science and art in our midst. Not all, or even a majority perhaps, of our business men are as public-spirited as we could desire; still it remains none the less true that but for the generous contributions in that direction by certain of their number, most of our literary and benevolent institutions would sadly languish, if even they could have ever existed at all. The large accumulations of capital, possible only through extended business operations, alone render it possible for a Clark to found a university, a Peabody to establish a library, a Slater or a Hand to endow a freedmen's educational fund, or an Ames to present to the Plymouth Monument Association a \$30,000 statue of Faith.

But our business men do especially render invaluable service directly to the vast army of employees dependent upon them for that labor by means of which they earn a livelihood. We sometimes hear working-men talk as if there was an irrepressible conflict between labor and capital. But what we ask, would become of labor but for the intervention of capital? But is not capital, says one, equally dependent on labor? Not quite. Capital can wait. Labor cannot. Moreover, the capitalist can take his choice between hoarding—locking his money up in stocks and bonds, and living quietly on his interest—and putting it into some form of business require-

ing, of course, to a greater or less extent the service of labor. It is simply amazing to us that even so many as do, are willing to invest their funds in business, especially in case they have a competence already. And yet one will frequently hear representatives of the so-called working-classes clamorously wailing against these same business men, as if of necessity they were the very soul of close-listed selfishness; as if in the very nature of the case they were hard-hearted oppressors, conspiring remorselessly against their dearest rights and liberties. In the estimation of a certain class the very term "employer," or "capitalist," is synonymous with that of tyrant; while to have accumulated a handsome fortune as the result of legitimate business, is regarded as presumptuous proof, not of honest industry, or rare financial ability, but of grasping avarice, if not of downright and wholesale public robbery.

Of course, there may be selfish business men, and soulless corporations. Doubtless one of the public social perils of the day is that arising from "trusts," gigantic monopolies, and the like. All will agree that when a company which is really prosperous crowds its help down to the lowest possible figure in the way of wages simply because that figure chafes to be the current market price of labor, or simply because it has it in its power so to do, that company is oppressive, not to say inhuman and cruel. But, on the other hand, within the last twenty-five years there have been manufacturing firms which, rather than subject their employees to the loss and distress incident to an extended suspension of their business, have kept their mills running at an actual loss to themselves. Is not this philanthropy? It is not this philanthropy? It is not claimed that as a rule the chief motive for doing business will be of an altogether benevolent character. The chief aim of business men, in their various enterprises and investments, of course, will be to make money. But when at the same time the employer, as, for example, in the case of the late Gov. Fairbanks of St. Johnsbury, Vt., has a view regard for the welfare of his workmen—securing to them as good wages as he can afford to, encouraging habits of industry, economy and sobriety, and co-operating with them to secure for themselves pleasant homes, good schools, public libraries, and commodious churches—is not this man as truly a philanthropist, as truly a public benefactor, as one who endows an orphan asylum, or devotes himself exclusively, or professionally, to relieving the miseries of the blind, dumb, idiotic or insane?

OUR BISHOPS.

Besides four missionary bishops, forty-two general superintendents have been elected in the Methodist Episcopal Church. We may consider them as to—

1. *Nativity.* Five were born under the British flag, viz., Coke, Asbury, Whatcoat, Thomson and Fowler, the last in Canada. The thirty-seven native-born are well distributed among the States. New York furnishes the largest quota, viz., eight—Hedding, Kingsley, Andrews, Peck, Foss, Nind, Newman, Goodsell. Ohio comes next with a superb list of seven—Simpson, Ames, Harris, Foster, Merrill, Walden and Joyce. Virginia makes a noble contribution with McKendree, George and Waugh; while Maryland keeps step with Roberts, Emory and Hurst. Massachusetts furnishes four in Gilbert Haven, E. O. Haven, Warren, Mallaline, and Maine two in Soule and Clark. New Jersey stands sponsor for Wiley and Fitzgerald; Alabama for Vincent; Pennsylvania for Bowman; New Hampshire for Baker; Delaware for Scott; Connecticut for Hamline and Jones; Kentucky for Morris; and South Carolina for Andrew.

2. *Education.* Of the forty-two, twenty-two non-graduates, most were well educated, some were fine scholars. Of the graduates, nine came from the Wesleyan University, viz., Baker, Clark, Andrews, G. Haven, E. O. Haven, Warren, Foss, Nind, and Mallaline. Dickinson College furnishes Bowman and Hurst, and New York University Wiley and Goodsell. Oxford gave us Coke; Madison College, Simpson; Washington College, Emory; Ohio State University, Ames; Farmer's College, Walden; Genesee, Fowler; Princeton, Fitzgerald; and Hartsville, Joyce.

3. *Age at election.* 1. Those sixty and over at election—four, viz., E. O. Haven (60), Peck (61), Newman (62), Whatcoat (64). 2. Fifty and under sixty—fourteen, viz., Scott (50), McKendree (51), G. Haven (51), Fitzgerald (51), Clark (52), Kingsley (52), Foster (52), Joyce (52), Walden (53), Thomson (54), Bowman (55), Harris (55), Mallaline (56), Vincent (56). 3. Forty and under fifty—eighteen, viz., Simpson (41), Soule and Emory (43), Hedding (44), Roberts, Ames, Foss and Hurst (46), Waugh, Wiley, Merrill, Andrews, Fowler and Hamline (47), Nind and Goodsell (48), George and Warren (49). 4. Thirty and under forty—six, viz., Coke and Jones (37), Roberts and Andrew (38), Asbury and Baker (39). The youngest ever elected were Coke and Jones at 37; the oldest, Whatcoat at 64. The average age at election was much less in the first than in the second half of the century of our history. In the former period, when the church was small, men of talent became earlier known to the

General Conference. With the church extended over the globe, men often attain a hold upon their Conferences without being able to secure the suffrages of delegates for the high position of bishop.

4. *Term of service.* Of the deceased bishops (1), five held the office for thirty years or over—viz., Morris 37 years, Asbury, Jones and Simpson 32, and Scott 30. (2). Twenty and less than thirty—six, viz., Coke and Soule 20 years, Baker 21, McKendree 23, Roberts 27, and Hedding 28. (3). Five served over ten and less than twenty years, viz., Ames 19, Harris 15, George and Wiley 12, and Peck 11. (4). Seven served less than ten years each, viz., G. Haven 8, Clark 7, Whatcoat, Thomson and Kingsley 6, Emory 3, and E. O. Haven 1. The longest term was that of Morris, 37 years; and the shortest that of E. O. Haven, less than one year. Fifteen, or more than one-third of our bishops, have come from two of the great Northern States which have also been affluent in presidential and other political stock, viz., New York and Ohio. At first, the East had the lion's share, for the good reason that the East was then the lion; later, beginning with Morris, the West has claimed and secured her own. Several bishops now reside beyond the Mississippi, but no member of the board was born west of Ohio. The Middle States below New York have furnished ten bishops; the little patch of rocks and sand known in geography as New England, eight, besides a score of embryonic possibilities, better than the average, some of which wait to trouble future General Conferences. In the future, if we may learn anything from this record, very young men need not apply. It may be doubted, if a man is ever again able to touch the office at the age of thirty-seven. The candidate must reach forty-five to become known over so great a church, and even then the ablest man will find at the bar abler competitors.

5. *Amount and quality of service rendered.* Of the episcopal service in earlier days, we think especially of the quantity. The preachings were frequent, the journeys numerous, the roads poor, and the mode of conveyance (on wheels or horseback) a trial to the flesh. As to amount of labor it may be doubted whether improved conditions have reduced it. There are more things to do; there are broader fields to be cultivated. The quality of the service marks the greatest change. To the great world the early bishop was little known, while the present one speaks on commanding occasions. Every service is a special one, requiring wide and full preparation, as the audience is select. The strain is mental; and only first-class men can easily hold themselves in this high position. For such the episcopacy is a high platform from which their voice may be heard over the continent.

"THE SECOND BLESSING."

The writer met recently with a devout company of believers for Christian worship. They prayed and talked fervently, but the one term that came most impressively and gratefully to their lips was that at the head of this article. When the meeting broke up, the worshippers gathered about the only person present who in his testimony had not employed the favorite phraseology and inquired of him, anxiously and deprecatingly, "Have you not received the second blessing?"

Our Christian faith has been seriously challenged. Whence came this terminology? "To the law and the testimony!" Has some Biblical expression of great import escaped us? We will know. What—this selected term not in the Scriptures? It must be, or it could not be so greatly magnified by Christian disciples. But our patient and earnest search reveals the fact that this mode of speech has not any Biblical warrant. It may be, however, that our church in General Conference assembled has put this form of words into creed or law, and the Discipline is eagerly examined—but in vain. The denomination has never, therefore, given official authority for such use of terms. But perhaps some of the revered fathers of the church launched this phrase into common speech. So much use of it is now made that it must have been formulated by some venerated authority somewhere in our Methodism. It is of sufficient moment to trace it to its source, if possible. Watson is interrogated, but he is silent. Fletcher and Pope use it not. Fletcher on "Perfection" doth not pen it. Wesley on "Perfection" is scrutinized until the words are found, and here only are they discovered.

So important is the connection in which the phrase occurs that we quote the paragraph:—"Be particularly careful in speaking of yourself; you may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither 'perfection,' 'sanctification,' 'the second blessing,' nor 'the having attained.'"

Surely, then, if this term is not Biblical, does not appear in the Discipline, nor in the authorities of the church, and if Wesley himself disavowed its use, then it must not be laid upon the conscience of any believer.

In studying Wesley it was discovered that he speaks with very great emphasis upon this specific matter. This is his entirely clear and very practical language:—"It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but love, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them on a false path. Settle in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more but more of that love described in the thirteenth of the Corinthians; you can go no higher than this, till you are carried into Abraham's bosom."

We come back from our search, therefore, with the clear conviction that our devout friends are unwisely using a phrase which works no little confusion to them and to others who would eagerly know the whole truth. "To the law and the testimony."

Durham's Centenary.

Durham, Me., died wisely in celebrating its first century of remarkable and honorable record. It was especially fitting that Hon. Nelson Dingley, a son of Maine and born near the historic village, should voice the sentiment of the people gathered on such an important occasion. We are happy to make place for some of the noble utterances that fell from his lips:

"There has been much said by a certain class of political writers and speakers about leaving New England out in the cold. To do this, however, would require the exclusion of the history of the territory known as New England, but also of the vast host of New England men and women who have gone from our midst and become the leaders in business, in industry, in agriculture, and in politics in so large a proportion of the States and Territories of the Union. The New England still with us is a mighty force for good; but the New England which has left us to build up other commonwealths and communities is a mightier power. Bradford, Miles Standish, Brewster, Winslow and other Puritan fathers are gone, but their spirits are still with us, stalking from the Atlantic to the Pacific, from the Lakes to the Gulf, molding the destinies of the world, and stamping their impress on our laws and our customs."

"If I were to mention that in which the State and nation are under special obligations to New England, I would refer to the moral and political contributions of men and women to lay the foundations of new communities, it would be the steadfastness with which these men and women stood for the principles of law, obedience to the will of the majority, and universal education. The rural towns must ever be the balance wheel in the system of the State, and the regulation of the State must be dependent upon them. Ignorant and dangerous elements in the crowded cities become a real evil."

The Degeneracy of Massachusetts.

It gives us to pen the above caption. The fact is too patent, however, to escape notice. A gradual and cumulatively rapid transformation is taking place in the citizenship of this Commonwealth. Our manufacturing cities show it the most painfully. The Celt and the Frenchman monopolize the labor of our shops. The character of the town, habit and style of life from the old stock of this State to the present inhabitants is one which involves great moral danger and a very uncertain future.

Prof. A. L. Bartlett, in the August Forum, presents these facts in a significantly alarming picture. Such an uncolored statement of real conditions formerly and now should move the Protestant Church to greater vigilance, alertness and activity.

"From this picture of the New England of a century ago, look upon this of the present day. The old New England, the place of a homogeneous people of common faith and common speech and common love for the Commonwealth—a reverence in the traditions of the fathers and commercial cities dwell great populations diverse in creed and in tongue, untrained to the republicanism of the present day, and with no respect for the ashes of the dead from which has sprung our fatherland. Out of a population of 1,942,141, according to the census of 1880, there were 328,000, not including such children of alien parentage as have been born in the United States. There are 122,233 illiterate persons ten years of age and over, or 37.5 per cent. are of foreign birth, and only 67.5 per cent. were born in this State. The foreign born represent 40 per cent. of the population in agriculture, one-half of those employed in the fisheries, two-fifths of those employed in the manufactures, and two-thirds of those employed in mining and as laborers."

A Successful Experiment.

The New York Observer calls attention to the following interesting bit of current Methodist history which is so important that we make place for the entire article:—

"A Wesleyan Methodist minister by the name of Smith has been doing some good pastoral work in Clerkenwell, London. He tells the story of some of the results in a little book entitled 'Three Years in Clerkenwell.' He was sent three years ago to the deserted chapel of St. John's Square, Clerkenwell, which is placed in the centre of a great working-class population. The attendance was about a hundred, and the whole state of things as low as the state of the people. It is to-day the largest Methodist society in London. Further growth is made impossible by all existing accommodation being used, and Mr. Smith is leaving the district because a larger chapel cannot be provided for him save at a price deemed prohibitory."

"It appears that Mr. Smith is entirely opposed to sensational evangelical work and does not care much for what may be called the social element in Christian work. Although part of his work was providing 'pleasant evenings for the people,' reading-rooms and such like, the thing is to-day the evangelizing of the poor. He is sceptical about the results of mission work, thinking that conversion is made too easy. Some of his own most 'striking' cases of conversion, which he attributed to finding their way into print, turned out to be delusions. He disapproves of advertising services and gathering audiences from all parts

of London—'religious galabonts,' who assemble by breaking the Sabbath, the most he calls a 'high tide' and a 'sky rocket' evangelization." He believes in thoroughly prepared sermons: occupies thirty-five minutes in the morning and thirty minutes in the evening; finds the prepared sermons are appreciated and preached the old gospel, believing that if that does not do the renovating work nothing else will. He is a strong believer in a busy pastor. He is not only proved a working pastor, but his people have been imbued with the same spirit, and he gives this suggestive little sketch: 'Poor widows have trailed their tired feet from door to door and up steep steps. Boys have rung together and have drawn other boys into their circle, and the same has happened with the girls. With what modest pride do these young people usher a new companion into the inquiry-room. With what a look of happy consciousness do the children on the Sunday escort a fresh recruit to the secretary's desk! And when some quiet member introduces a friend into the class there is a suffusion of pleasure upon the face. The spirit of labor pervades the whole church.'

"Such a man as that ought to stay where he is until he dies. Moreover, there ought to be in every great city a multiplication of just such churches. Persistent, loving effort for the eternal welfare of the classes which Mr. Smith seeks to reach, does pay."

PERSONALS.

Bishop Newman preached the opening sermon at Ocean Grove, Aug. 20.

We were sorry to miss a call from Rev. Dr. Joseph Fullman and his two lovely daughters.

—Clarence S. Ward, esq., a young lawyer, a graduate of Boston University, class of '76, is vice-president of one of the juries at the Paris Exposition.

—For many reasons we regret our absence from the office when Dr. R. K. Doherty, Ph. D., came to our sanctum. We had some things we desired to say to this brother "face to face."

—We were very sorry that we were absent from the office when Dr. R. S. Rast and wife called. These servants of the church we esteem very highly, both for themselves and for their works' sake.

—Rev. J. W. Johnston, of New York, whose facile and brilliant pen often graces our columns, gave the editorial office the pleasure of his presence for a brief call in passing through this city.

—And it was our misfortune, also, to have Dr. J. B. McCullough call when we were absent. Why did these men of the quill whom we desire to know better all come when we were at camp meeting?

—Rev. A. C. Peck, D. D., of Colorado Springs, Col., who is now upon his fifth year in his present charge and is editor of the Rocky Mountain Christian Advocate is spending a few days at Cottage City.

—President Raymond made us a delightful call last week. He is getting settled in his new home at Middletown and is very hopeful of the successful future of the historic institution over which he is called to preside.

—The many who have enjoyed the writings of Mrs. Rose Terry Cooke will regret to learn that in these latter days of her life she is almost confined to her bed. She is confined to her bed at Fustfield, and suffers much pain from rheumatic troubles.

—Professor Edward G. Coy, who has been at the head of the Greek department in Phillips Academy, Andover, for the last fifteen years, declines an election to the principalship of Phillips Exeter Academy, and will remain at Andover.

—Rev. W. H. Hatch, who is nearly eighty-three years of age, has been preaching for his last Sabbath in different churches. He reports the work at Union Square, Somerville, and Trinity (Cambridge) as being in excellent condition and promising much fruit.

—The Western Christian Advocate of Aug. 21 is a notable number, as it is devoted very largely to fitting tributes to its late editor, Dr. J. H. Baylies. The portrait, which is excellent, represents him in his days of strength. It is a frank, good, expressive face.

—A Swiss lady, D. Scour of Laws of the University of Zurich, proposes to open a School of Law for women in New York the coming fall. Such provision is quite unneeded in New England, the Boston University Law School offering greater advantages for smaller fees.

—Louis Kosuth, the Hungarian patriot, is now in his eighty eighth year, and is in the best of health, and the enjoyment of all his mental powers. He lives in the suburbs of Turin, Italy, in a picturesque villa, surrounded by handsome gardens which he planted himself and which he cultivates with the greatest care.

—Hon. E. C. Foster has been appointed general agent of claims in the Department of State, at a salary of \$4,000 per year. He will move to Washington. Mr. J. Ellen Foster will devote herself more exclusively to literary work. We have arranged with her to become our regular Washington correspondent. They will become members of the Metropolitan Church.

—Our laymen often find, during their summer sojourns, that they can be of good service in Gospel work. Bro. H. K. Richards, of Andover, who with his family is staying temporarily at Groton, Mass., has officiated several times in the pulpit of the Baptist Church of that town with great acceptance. Bro. Richards is a local preacher and an able speaker. The Baptist Church expressed great satisfaction not only with the character of his discourses, but that they were generously given without remuneration.

—Rev. George W. Mansfield, of Gloucester, proposes to end upon an earnest campaign for the salvation of souls in that city of 26,000 inhabitants, by means of a home camp-meeting, to continue ten days, beginning Sept. 2. He will use the tabernacle tent from Asbury Grove. His idea is a good one for other localities besides Gloucester. The impressions produced in our regular camp-meetings are too easily effaced on returning to the regular home-services. This is a capital method for deepening and perpetuating them.

—Through the princely munificence of Mr. A. J. Drexel, Philadelphia is to have a mammoth educational institution for boys and girls where the instruction will be given free of charge. The facilities will be such that 1,000 girls can be accommodated in the day time and as many boys in the evening. All the students will live at home. A full corps of the best instructors will be provided, and the institution will be conducted on a system resembling that of the Cooper Institute in New York. Mr. Drexel has set aside \$1,500,000 for this noble purpose.

—Scotland has reared another bust to Chalmers, and thus the memory of the great divine is perpetuated. The event brought out this interesting incident:—"Dr. Laird related his experience as Chalmers' preacher and assistant, and declared that the most eloquent speech of this century was that which he heard Chalmers deliver in Edinburgh on Catholic Emancipation. Lord Jeffrey was present, and on some one remarking to him, 'That's eloquence,' the great critic replied, 'Eloquence? I don't believe any public ad-

dress in ancient or modern times ever made the impression that speech has made.'"

—Dr. Philip Schaff, writing of Zwingle and Luther in last week's Herald, has happily discriminated: "Each was the right man in the right place; neither could have done the work of the other. Luther was fore-ordained for Germany, Zwingle for Switzerland. Zwingle was cut down in the prime of life, fifteen years before Luther; but, even if he had outlived him, he could not have reached the eminence which belongs to Luther alone. The Lutheran Church in Germany and the Reformed Church in Switzerland stand to this day the best vindication of their distinct, yet equally evangelical, Christian work and character."

—Harper's Weekly says: "One of the two men who set the corner-stone of Bunker Hill Monument, in preparation for the more elaborate ceremony of laying it, which was performed by Lafayette, was William N. Gardiner, who now lives at East Milton, Mass., at the age of eighty-six years. Mr. Gardiner was at the time a young stone-mason in the employ of Griley Bryant, who helped set the stone. His recollections of the event are interesting, and he tells how Lafayette, after performing his part, declined to take a seat among the dignitaries of the occasion, but sat with the veterans, saying he belonged there. Mr. Gardiner worked quite steadily at his trade until up to the last two years."

—After faithful and honorable service of fourteen years in our southern educational work, Rev. Edward T. Thayer retired from the presidency of Clark University, and will enter upon the work of the regular pastorate. During these years President Thayer has been preacher and pastor as well as teacher, and has given himself with unselfish and untiring devotion to the spiritual interests of the institutions which he has served. He is a forcible and earnest preacher, and his pulpit ministrations have borne abundant fruit in the salvation of scores of students. If Mr. Thayer does not go West, as he may possibly do, we are sure that he will find a hearty welcome in New England, where his honored father, Rev. L. D. Thayer, D. D., labored with marked ability and success for almost half a century.

—Rev. W. P. Stoddard, of Passaic, N. J., was returned from a two months' trip through Europe. Visited England, Belgium, Germany, Switzerland, Italy, and France, and had a most delightful time. Did not miss a connection, by rail, steamer or coach, nor suffer from any ill health. Met my old friend Bart in Italy, and Professor Blakeslee of our academy, with Bro. Noel Anthony of Providence, in the Vatican. Bro. Haines, of the New Hampshire Conference, accompanied us on the continental trip. Glad to get home, and to find the work in the church going on well. With express thanks to the brethren who have so kindly supplied the pulpit in my absence."

—The Chautauque Assembly Herald has the following interesting paragraph which is remarkably full and suggestive, considering its brevity:—

"Sunday morning Chautauque John H. Vincent preached the baccalaureate sermon to the class of '89, of the Chautauque Literary and Scientific Circle, members of which are of which occupied seats together in the Amphitheatre. Bishop Foss, Rev. Washington G. Oden, and Rev. J. J. Harbutt assisted in the service. The sermon was based on Eph. 2: 8, and its theme, 'What is Salvation?'"

"It was a simple, practical, powerful sermon, and one which was calculated to which is formed in a radical change of character produced by the supernatural influence of belief in Jesus Christ, whereby man ceases to love self and loves God and his fellow-men. Chautauque Vincent has little faith in mere intellectual assents to creeds. Salvation to him means a gospel of works, a radical change in character and motive of life, so that conversion is instantaneous or gradual he thinks, as did Prof. Mahaffy, that it depends on the individual; that no general law can be formulated."

—The Boston Post recently published a very interesting interview with Mrs. Lucy Blackwell, on the occasion of her seventy first birthday. Some glimpses of the immediate past from which we have emerged into our present freedom and charity, is given to us in the following interesting facts:—

"Mrs. Stone said that a minister in Malden advertised her from the pulpit, and in the expression that 'a ben will attempt to make a cock this afternoon—all who want to hear her can come.' At another time a hose was played on her house, and she was told, 'that didn't cause me to stop,' and 'at another time, when speaking, an egg whizzed past me, but such things don't afflict me, for I know I was right and excused the pool-flovers, thinking that when they knew more they would act better. In company with Stephen Foster I declined to accept of a position at Cape Cod, and when he had through a ruffian with a club rushed up to the platform and grabbed me, carrying me outside, where he stood me upon a high chair and exclaimed that I gave them a hearty rebuke for their conduct of me, and had no further trouble. My first work was to stop slavery, and since then for suffrage and the temperance question. In soul I am happy, and only for a little rheumatism, my physical condition is good."

—The Christian at Work of last week has a very interesting article upon Dr. Theodore L. Cuyler, with an excellent portrait. We take the following paragraphs:—

"Dr. Cuyler's force in preaching lies in pictures—of description and the weaving in of scenes and illustrations from Scripture and from daily life. When he preaches doctrinal sermons he avoids technicalities. His texts are always short. He expounds the most labor on the opening and the close of a sermon, as far as rhetoric and style and polish are concerned. He makes the opening attractive by some original form of illustration, and the close of his sermon by an appeal. Thus he enlists attention at the conclusion. He deals directly with the human race, and not with theological subtleties. He mingles freely and happily with the people."

"Dr. Cuyler has been a most prolific writer, contributing a vast number of articles to the Christian at Work, as our readers know, have been exceedingly numerous. President Lincoln used him, he used to keep up with him every evening, and Washington Irving after hearing him address a company of children, whispered in his ear, 'My friend, I would like to be one of your parishioners.'"

"Dr. Cuyler has been himself in the college of sorrow, and has been trained there to be a man of great courage and endurance. The death of a beloved boy of nearly five years of age called forth his 'Kenny Rags,' which Dan Stoney said he had read with tears to his own family by his bedside. The subsequent loss of a beautiful and accomplished daughter was the occasion of his writing 'God's Light on Dark Clouds.' As he has been a man of many of the deepest lessons of life that can only be read by eyes cleansed with tears, and which does not come in violent form to our ordinary eyes. He often seems to think that his servants and handmaids with the warm words of confidence."

—The following letter of inquiry, with its reply, will explain itself, and will be found of interest to many readers:—

Salisbury, Mass., Aug. 19.

MR. EDITOR: Some weeks after official denials had been published, of the rumor that Gen. Flak would officiate with the Republicans in New Jersey this fall, I found in intelligent persons still believing and circulating the report. In the interests of truth, and in order to inform to Gen. Flak, asking him to write me in regard to the matter such a letter as he would be willing for me to publish in the pages of this venerable and old paper, with a request for its publication in Zion's Herald. Truly yours,

L. P. CAUSEY

96 Broadway, New York, Aug. 7.

REV. L. P. CAUSEY: I am in receipt of yours of the 21, and note your wishes respecting an emphatic denial of the statement going through the press generally in the country that I "have decided to affiliate with the Republican party in New Jersey this fall, and have so declared." There is not a word of truth in the statement, and there has not been even a word of conference between the Republican leaders and myself touching this matter. The Republican withstanding all you have seen in the columns of papers controlled by the treacherous and unscrupulous, I am as firm a Prohibitionist and a party Prohibitionist, as I ever have been, and shall do my utmost for that party's success. There has been some talk among the Prohibitionists in New Jersey of combining with the temperance element of all parties in the election of members of the Legislature, hoping to our statute books the local option feature, which is repeated by the Legislature last winter, and this is all the foundation there has been for any of these statements. No New Jersey Prohibitionists are thoroughly organized for a vigorous campaign, having an excellent candidate for governor, one of the very best in the country, and will soon open a very active campaign for the fall election. I shall take such part in the campaign as my health will permit. Very truly yours,

CLINTON B. FINE

ing an emphatic denial of the statement going through the press generally in the country that I "have decided to affiliate with the Republican party in New Jersey this fall, and have so declared." There is not a word of truth in the statement, and there has not been even a word of conference between the Republican leaders and myself touching this matter. The Republican withstanding all you have seen in the columns of papers controlled by the treacherous and unscrupulous, I am as firm a Prohibitionist and a party Prohibitionist, as I ever have been, and shall do my utmost for that party's success. There has been some talk among the Prohibitionists in New Jersey of combining with the temperance element of all parties in the election of members of the Legislature, hoping to our statute books the local option feature, which is repeated by the Legislature last winter, and this is all the foundation there has been for any of these statements. No New Jersey Prohibitionists are thoroughly organized for a vigorous campaign, having an excellent candidate for governor, one of the very best in the country, and will soon open a very active campaign for the fall election. I shall take such part in the campaign as my health will permit. Very truly yours,

CLINTON B. FINE

BRIEFLETS.

There are ten Baptist chapels in Rome.

Colorado is nearly

The Family.

PENTECOST.

BY REV. JAMES T. JAMES.

One heart, one hope, one prayer;
Sometimes a solemn hush—
The silence of pleading faith
That waits on God, and casts its every care
On Him, undoubting:— "Thus the Master saith!"
Then the tumultuous rush
Of holy feeling, fervent, unrestrained;
Soulful emotion which hath utterance gained.
Anon, the voice of woman, soft and low;
And then, in resonant, melodious flow,
The deeper tones of Peter or of John
In prayer to God, or counsel to the throng—
Recalling promises, rebuking fears,
Recalling memories, that move to tears
Or kindle ardor into rapturous song.

Thus wait they on the Lord with steadfast mind,
Expectant still;—when, suddenly from heaven
A sound, as of a mighty rushing wind,
Fills all the place; and yet no shock is given.
The lamp hangs from the beam with steady poise,
The wave a sweep of wings, or rhythmic note
Of many waters, surging ocean-waves,
Or plashing streams that leap from crags to caves,
Falls on the ear; while, on the right
Breaks the bright vision of a Fountain of Fire,
A glow and glory from heaven's altar-pyre,
In lambent streams descending, spreading, parting,
Aspiring, interweaving, hovering, darting,
Till on each lifted brow a tongue of flame
Quivers—symbol of the Gift that came,
The Holy Ghost, sent forth in Jesus' name!

Henceforth the weak are strong, the craven bold,
The stammerer eloquent; and hearts once cold
Burn with a pure, intense, divinely fire.
The deeper insights, the prophetic gaze
That reads the history of distant days
As yet unwritten on the scroll of Time;
The clear and broad intelligence that scans
The mighty mystery of Jehovah's plans,
And finds the scheme all luminous and plain,
Or which the scholar pines, with labor vain;
Endowments rare—the poet's dower sublime;
Commanding Faith that grasps its large desire;
The gift of speech, which Babel's curse removes;
The soul of sacrifice that lives and loves,
Love and life, as best its Lord approves—
All these are found; the graces manifold,
The diverse unity, the varied mood;
Divided essence, the essence one,
Proceeding from the Father and the Son,
Light, Life, and Love from the eternal throne!

O G-d, anoint me with this holy chrism!
Affuse my soul with such divine baptism!
Soul of each soul, Immanent God, abide,
Perennial Pentecost Thy church benedict!

PERFECT TRUST.

[REPRINTED BY REQUEST.]

[These lines were written by Mrs. Eliza J. Martin, of East
Coleraine, Mass., a short time before her death. The shore
was nearer than she knew. Suddenly her boat struck land.
We could not see for the mist that hid her, but we felt sure
she had anchored in the harbor of eternal rest. L. M. H.]

My boat is on the open sea,
Which storms and tempests toss,
I do not know the hills I'll meet
Before I get across.

I do not know how long or short
The checkered way may be,
But patient I'll abide His time
Who built the boat for me.

'Tis fully manned in every part,
Hope is the anchor fast;
The compass that it bears is faith,
And every oar is prayer.

Sometimes I see the breakers nigh,
The ocean madly roars,
But all I do is simply this—
Bend closer to the oars.

Sometimes the waves dash mountain high,
And threaten me to straddle,
I fear not, for He holds them in
The hollow of His hand.

The fog at times obscures my course,
And clouds about the light,
But well I know I cannot drift
Beyond the Father's sight.

I know not where the shoals may lie,
Nor where the whirls may swirl,
It is enough, dear Lord, to feel
That they are known to Thee.

And thus content I glide along,
If either slow or fast,
Well knowing He will bring my boat
Safe into port at last.

A LITTLE.

So little make me glad, for I was young;
Flowers, a sunset, books, a friend or two,
Gray skies with sunny sunshine piercing through,
How little make me glad when I was young!

So little makes me happy now I'm old;
Your hand in mine, dear heart, here by the fire;
The children grown to men and women;
How little keeps us happy when we're old!

And yet, between the little then and now,
What worlds of life, of thought and feeling lie!
What spiritual depths and heights unseen—
Ah, me, between the little then and now!

For little things seem mighty when we're young;
Then we rush onward through the changing years,
Testing the gamut of all smiles and tears,
Till mighty things seem little;—
—Harper's Weekly.

THOUGHTS FOR THE THOUGHTFUL.

He that loveth little, prayeth little; he that
loveth much, prayeth much. —Saint Augustine.

Therefore, come what may, hold fast to
love. Though men should rend your heart,
let them not embitter or harden it. We win
by tenderness; we conquer by forgiveness.
Oh, strive to enter into something of that
large, celestial charity which is meek, endur-
ing, unretaliating, and which even the over-
bearing world cannot withstand forever. —F.
W. Robertson.

Perhaps it is only what goes out and stays
out, that counts in our living. That is God's
going out. A reaching which is growing,
and a giving which shares and multiplies life.
That was Christ's outgoing. "Virtue went
out of Him." Blessing and help, of a kind
that "goeth not out but by prayer and fast-
ing." He himself "came out from God" and
into the world. —Mrs. A. D. Whitney.

Upon the darkness of the sea
The sunset broods reverently;
From the far lone spaces, slow
Withdraws the wistful afterglow.
So of life the splendor dies,
So darkens all the happy skies.
So gathers twilight, cold and stern;
But overhead the planets burn.
And up the east another day
Shall chase the bitter dark away;
What though our eyes with tears be wet,
The sunrise never failed us yet.
The bliss of dawn yet yonder
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet!
—Selected.

It was in His sonship to God that the secret
of the holiness of Jesus lay. His Father's
business was the sum of all His life. He knew
no motive except that which was summed up
in the gratitude of His great prayer: "Father,
I have glorified Thee on earth; I have finished
the work which Thou gavest Me to do." The
model and the impulse of all duty He carried
in His own filial heart, which was forever
bearing witness to Him of His Father's per-
fectness. His incarnate days, with all their

common duties held and illuminated in that
high consciousness of sonship, must have been
one with the eternity of the past and the eter-
nity that was to be. Duty must have been its
own reward and its own reward. Liberty
must have been sublimely consistent with the
most scrupulous obedience. The doing right
and the being right must have been like the
sunshine and the sun. And what duty was to
our Master it shall be to us just as soon as we
are filled with His idea, just as soon as His
Spirit bears witness with our spirits that we
too are the sons of God. —Phillips Brooks.

It is recorded of the Grecian army under
Xenophon that when, after incredible difficul-
ties and trials encountered in their perilous
retreat, they had finally gained an eminence
from which, in the distance, the blue waves of
the Euxine could be faintly discerned, a
thrill of indescribable delight ran through
the ranks, and they burst into one wild, tumultu-
ous shout, "The sea! The sea!" That tran-
quil expanse of azure spoke not merely to
their imagination as a thing of beauty, but
administered to them also more powerfully to
their hearts as an object of affection to be
loved. It was to them at once a harbinger of
rest, a symbol of security, a promise of home.
For that placid wave was all that remained to
divide them from their native land, and on its
remote shores sat the peaceful and smiling
cities of Greece; and it is with a feeling not
unlike this, that the hopeful and pious Chris-
tian, drawing near to the close of an anxious
and troubled life, approaches the limit which,
like a narrow sea, divides him from that hap-
py home for which his spirit was created, and
for which his trials have taught him day by
day more longingly to yearn. The tempest-
tossed voyager beholds his haven at last; the
tired wanderer of the desert sees the land of
promise at his feet; the scarred and weather-
beaten warrior is heralded at length to lay
down his arms. —F. A. P. Barnard.

How often God's dear children tremble to
say an unreserved "Let Him do what seem-
eth Him good," though they are under no
such shadow of certainly coming events! It
is almost easier to say it when a crushing
blow has actually fallen, than when there is
suspense and uncertainty as to what the Lord
may be going to do. The Lord who loves you,
the Lord who thinks about you and cares for
you, the Lord who understands you, the Lord
who never makes a mistake, the Lord who
spared not His own Son but gave Him up
for you, will you not let Him do what
seemeth Him good? Then think what it is
you are to let Him do. Something out of
your sight, perhaps, but not out of His sight.
For the original word in every case is, "what
is good in His eyes." "Now, O Lord, Thou
art our Father; we are the clay, and Thou our
potter." Whatever may be our Potter's
mysterious moldings, or our Father's mysteri-
ous dealings (I do not mean abstract, or
possible, or future; but real, and present, and
pressing), let us give the one sweet answer
which meets everything: "Even so, Father;
for so it seemeth good in Thy sight." —
Frances Ridley Havergal.

SHOP AND COUNTRY GIRLS.

Is there no way by which the hours of
women's labor in the retail shops can be
regulated?

I have never joined in the popular lamen-
tations over woman's wrongs, for I know of
few wrongs to which any class of my sex
are subject which common-sense, industry
and womanliness in the individual will not
set right.

But this is one of those few. Any body
of laboring men, if required to work over the
legal ten hours a day, can demand additional
wages and will get them. But the shop-girls,
numbering tens of thousands, employed in
the second and lower grade of these estab-
lishments in the cities, are wholly at the
mercy of their employers as regards wages
and time.

The reason for this, primarily, that as
long as farmers' daughters crowd into the
towns for work, the supply of saleswomen
is far beyond the demand. The applicant
must take what she can get.

In inferior shops (which make up, of course,
the large majority of the whole) the custom
is to keep the doors open for customers as
long as they choose to come. I know of
large dry-goods shops on Eighth Street and
Ridge Avenue, in Philadelphia, which are
open every Saturday night, and in the busy
season every night, until eleven o'clock. The
poor white slave behind the counter is busy
until midnight putting away the goods, and
then creeps unprotected through the dark
streets to some miserable lodging as she can
pay for, to be back in her place by half-past
seven in the morning. For this she is paid \$2.50, \$3 or \$4
per week. She cannot threaten to give up
the place, for there are crowds of applicants
waiting to take it.

Can nothing be done for her? It is impos-
sible to bring the daily press to expose this
abuse, owing to the fact that her employers
are usually large advertisers.

While I am upon this matter I should like
to speak a word or two to the country girls
who read *The Independent*, and who are pos-
sessed with an ambition to come up to town
and go into a shop in order to better their
condition.

One or two facts will probably be of more
weight with them than any arguments.

Mr. John Wamaker, who claims to be at
the head of the largest retail-shop in the
country, was asked some time ago to employ
such a girl, who had had four years' experi-
ence in the sale of hosiery in a country town.
He offered her \$3.50 per week. "But you
know," said the applicant, "that no girl could
live and clothe herself on that in town!"

"No," was the reply, "but I am overrun
with applications from girls, the daughters
of mechanics and laborers, who wish to
board at home, and who use their wages only
for clothes. They set the rate of wages."

Thousands of country girls take the risk,
and come at those wages; and what is the re-
sult? The houses of ill-fame are recruited
from their ranks.

A woman, widely known for her philan-
thropy and experience, and who has now the
oversight of more than five hundred women
employed in a retail-shop, lately made this
statement to me: "Girls from the country
crowd upon us every spring and fall with ap-
plications for places as saleswomen and cash
girls. We offer them, if engaged, but \$2.50
and \$3. It is impossible for them to clothe
themselves and pay boarding for that sum.
Three or four, therefore, join to rent a room,
furnished with wretched cots. Here they
sleep, and eat a breakfast and supper of dry
bread and tea. Then dinner at a cheap lunch
counter costs, say, twenty cents. The life is
squalid and miserable beyond words. No
wonder they are ready to brighten it. One of
these girls makes the acquaintance on the
street of a man about town, or a young fel-
low of her own class, too poor to marry. She
has no place in which to receive her 'gentle-
man friend' but this room. Then come the
various theatres, late suppers, a visit to a
present or two—the end we all know." She
added: "I have put these facts before hun-
dreds of innocent country girls when they
applied to us, and urged them to go home;
but once a few fancy that success and fortune
await her alone. She will have none of my
advice."

Art is another *ignis fatuus* which leads
many a girl into misery. She lives on a farm

or in a village where her nimble fingers or
quick sense of color could earn her a com-
petency as a dress or bonnet maker. But
what a loss of caste would be there! She
has painted a few plates or had a few months'
instruction in crayon drawing, and is looked
upon as a genius by her family and neigh-
bors. She comes to town. She fails. "Art
is a drug," she tells her fellow-artists, as she
sits in their bare attic making pathetic little
sketches in their bedaubed aprons. Do not
X and Z, men with national reputations,
paint menus and Easter cards for Tiffany?
What hope is there for us?"

There is no hope. Don't be deluded, girls,
by silly stories in the Sunday papers of
"marvelous and sudden successes of un-
known girl artists," or of their "happy, in-
nocent Bohemian life" in charming apart-
ments of their own, where, unchaperoned,
they give teas and "receive brilliant men and
women nightly."

There is no circle in any American society
in which a young girl would be regarded as
innocent who chose to live such a life. Do
not credit such absurd statements.

Stay at home; earn your bread by any
simple craft under the shelter of your father's
roof; and look upon the hills and fields, the
quiet, the homely surroundings and homely
affections of your lot as the great success and
blessing of your life. —REBECCA HARDING
DAVIS, in *The Independent*.

THE SELFISHNESS OF HURRY.

BY PAUL FAYSTON.

HURRY is an intense putting-forth of all
the energies on small lines of personal
activity. Hence its tendency is to make per-
sonal selfish. No one is ever in a hurry with
a truly great undertaking. No one is ever in
a hurry with a truly benevolent undertaking.
It is only when the energies are dissipated,
parceled out in many small, self-centering en-
terprises, that a person is actually in a hurry.

One may be in great haste, and yet in no
hurry. Haste is more dignified, and is quite
consistent with concentration of energy, equal-
ity of mind and greatness of purpose.
Hurry and worry go together. It is as though
one small engine were striving to run a great
many pieces of machinery. The strain is
greater than the power. When the engine is
a human being, hurry annihilates force and in
the end destroys that which produces force.
The working of the mind should be like that
of some great, majestic, noiseless engine,
whose energy is adequate to its work, whose
power seems to flow out with as little effort
as a stream of water, and whose ease and
smoothness of motion make it seem but the
medium through which some vast underlying
energy is ever passing into the machinery of
human action.

The man who has too many irons in the fire
is always a selfish man. He is driven to his
utmost from year's end to year's end, and so
his thoughts are all centered upon himself
and his doings. Did you ever notice what a
selfish crowd one almost invariably meets on
the ferry-boats or the thoroughfares of a great
city? How many irons these driving, push-
ing, anxious-faced people have in the fire! Each
is looking out for himself and his own
interests alone. Each is thinking of the iron
that must be attended to next. Truly there is
no room for courtesy, or even civility, in
such a wild scramble for the material interests
of the moment. And yet if you should see
these people in the quiet of their homes, or in
the house of God on Sunday—for most of
them have homes, and a good share of them,
undoubtedly, are more or less in the habit of
attending church—you would never suspect
them of being particularly selfish people.
The man who keeps the ferry-boat chain, and
nearly upsets a poor old crippled woman carry-
ing a heavy basket, never stopping to raise
his hat or beg the old lady's pardon, will,
likely as not, stand smiling at the door of
some fashionable church, next Sunday, and
will show you to a seat with as fascinating
and courteous and gentle an air that you will
be tempted to say in your heart—"There is
a true gentleman, if there is one in the world!"
Ah, what is it but selfish hurry that makes
people rude six days out of seven, and hypoc-
rites on the seventh day?

Yet it would probably be unfair to say that
the average man, engaged in the average pur-
suit of little things, is at heart supremely
selfish. For, let an accident happen, in the
midst even of a Broadway crowd—a little
child knocked down by a runaway horse, or a
lady or gentleman injured by any of the thou-
sand casualties that happen every day in the
great city—and the crowd forgets self, throws
hurry to the winds, lets the iron lie in the
fire, and gathers about each helpless in his
or her humble, sympathetic way, and all truly
sorry that misfortune has overtaken a fellow-
being. No, mankind is not bad at heart.
There is plenty of the milk of human kind-
ness left in the world yet. If we might be
only a little more considerate, a little less
selfish in our daily walk, life would not seem
so harsh upon its surface. Let us remember
that every act of kindness, however small,
done unto the least of these our brethren, is
done unto God.

ABOUT WOMEN.

—Mrs. Dejerine Klumpke, an American wife of
a Frenchman, has won the degree of "Doctoresse
from the Paris Faculty of Medicine, with high hon-
ors.

Fifty thousand women are reported as having
voted at the school elections just held in Kansas.
Many women were elected on the school boards.

—Mrs. Rudolf of New Orleans, whose husband
was a well-known chemist and carried on a lucrative
business in drugs, became his successor after his
death and is now the secretary of the State Pharma-
ceutical Association.

—Mrs. Joseph Chamberlain, daughter of ex-
Secretary of War Endicott, is said to have made her-
self the most popular woman in the United States
sent to England. She has won every one from the
Queen down by her manners and bearing, by her
faintless taste in dressing, and by that tact which
seems to come so naturally to many American
ladies.

—Rev. Mary L. Moreland, who has been preach-
ing at Wyand, Ill., since last March, was lately or-
dained as a minister of the Congregational Church.
She is believed to be the first woman of that denomi-
nation ever ordained in Illinois. Her church is
prosperous, both spiritually and financially. Miss
Moreland lately performed a wedding ceremony, and
is soon to receive a number of converts into the
church.

It is proposed to establish a manual training
school for girls in Philadelphia. Miss Charlotte
Pendleton and Mrs. Alice Lippincott, from the execu-
tive committee of the Public Education Associa-
tion, have presented an elaborate scheme for a Girls'
Manual Training School, based substantially upon
the course of study in the Boys' Manual Training
School, with some modifications in the line of applied
domestic science.

—Mrs. Mary Clement Leavitt, of Boston, who
started upon a tour around the world as a missionary

of the W. C. T. U. six years ago, has arrived in
England from Cape Town, Africa, and was given a
reception in London on July 24 by the British Wom-
en's Temperance Association. She has organized
many temperance unions in the far-off countries vis-
ited by her, where none existed before, and has also
done much to promote the White Cross and Social
Purity movement.

—The *Woman's Journal* mentions a young artist
of Boston, Miss Caroline King, who was earning a
fair income, but was anxious to make enough in ad-
dition to enable her to visit Paris in the interest of her
art studies. A New York firm made a contract with
her for a series of designs representing the various
industries of women, and Miss King received an
order for three hundred dollars, which would enable
her to make the Paris trip; but being informed that
she were to be used to decorate cigarette packages,
Miss King felt that she could not conscientiously
fulfill them. She gave up the three-hundred-dollar
order and with it her European trip.

—Mrs. Frances Hodgson Burnett relates the daily
experience of most literary workers, whatever their
special field of labor may be, when she says: "It is
all very nice to have beautiful visions and ideas float-
ing around in your brain, and to lie back and watch
them; but you won't succeed at anything unless you
pin those beautiful ideas down on paper, or on can-
vas, or model them in clay, as the case may be. I am
not inclined to work; but I go to my study every
morning, whether I am in a writing mood or not, and
it is seldom indeed that I do not accomplish some-
thing. Success is the direct result of work."

A woman accustomed to preparing food for the
sick found it necessary to support herself. She tried
selling cake to the women's exchange, but was not
successful. She then thought of delicacies and tempt-
ing tidbits for invalids, and she has been so successful
in this undertaking as to reap a rich harvest. The
rich and the poor both patronize her, and the comfort
to hotel and boarding-house residents can hardly be
told. Physicians, who know so well the value of well-
made, nourishing dishes, free from grease and tempt-
ing in appearance, are delighted with this new
industry, and recommend it most highly. Now that
the experiment has shown so happy a result, other
women have entered on it, and many ladies furnish
now the delicacies which the sick and convalescent
need. Oftentimes a lady of wealth leaves an order,
or sends by mail, that certain nutritious dishes shall
be sent daily to a suffering man, woman or child.
The women who look for employment and find it
not, will often, if they stop to consider what is the
one thing they can do well, like the originator of this
work, that there is a demand for homely and unob-
trusive productions. —*The Trained Nurse*.

LOSS AND GAIN.

I sorrowed that the golden day was dead,
I light no more the country-side adorning;
But whilst I grieved, behold! the east grew red
With mornning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her;
But whilst I mourned at her absence, lo!
'Twas summer.

Half broken-hearted, I bewailed the end
Of friendships, then which none had once seemed
nearer;
But whilst I wept I found a newer friend,
And dearest.

And thus I learned old pleasures are estranged
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

—Good Words.

HEALTH SUGGESTIONS.

Ammonia for the Bath.
The *Annals of Hygiene* has discovered there
is nothing that so quickly restores tone to
exhausted nerves and strength to a weary
body as a bath containing an ounce of aqua-
ammonia to each pail of water. It makes the
flesh firm and smooth as marble, and renders
the body pure and free from all odor.

A Simple Relief for Lung Troubles.
It has long been known that pine needles
pills would alleviate persons afflicted with
lung troubles, and a Florida editor relates an
incident in support of the fact as follows:
During a visit to the home of a most estimable
lady living on Indian River, this editor was
told of a discovery that had been made which
would prove a boon to sufferers from lung or
bronchial troubles. This lady having heard
that there was peculiar virtue in a pillow
made from pine straw, and having none of
that material at hand, made one from fine,
soft, pine shavings, and had the pleasure of
noting immediate benefit. Soon all the mem-
bers of the household had pine shavings pil-
lows, and it was noticed that all coughs,
asthmatic or bronchial troubles abated at once
after sleeping a few nights on these pillows.
An invalid suffering with lung trouble derived
much benefit from sleeping upon a mattress
made from pine shavings. The material is
cheap and makes a very pleasant and comfort-
able mattress, the odor of the pine permeating
the entire room and absorbing or dispelling
all unpleasant odors. —*Scientific American*.

Medicinal Properties of Vegetables.
The following information may be useful to
some at this season of the year, if not new to
many:—
Spinach has a direct effect upon the kidneys.
The common dandelion, used as greens, is
excellent for the same trouble.
Asparagus purges the blood. Celery acts
admirably upon the nervous system, and is a
cure for rheumatism and neuralgia.
Tomatoes act upon the liver. Beets and
turnips are excellent appetizers.
Lettuce and cucumbers are cooling in their
effects upon the system.
Onions, garlic, leeks, olives, and shallots, all
of which are similar, possess medicinal virtues
of a marked character, stimulating the circula-
tory system and the consequent increase of
the saliva and the gastric juice promoting
digestion.

Red onions are an excellent diuretic, and
the white ones are recommended to be eaten
raw as a remedy for insomnia. They are a
tonic and nutritious.

A soup made from onions is regarded by
the French as an excellent restorative in debility
of the digestive organs. —*Scientific American*.

DAILY SUBMISSION.

WHY not carry that same spirit of sub-
mission into little things?

"For instance?"

"For instance, in the case of worry this
morning."

"What, say 'Thy will be done,' when John
forgets to post a letter, putting me in a most
annoying predicament?"

"Why not? It was a trial that cost you a
day's serenity. You were unkind to John, he
reacted in 'bearishness' to you; just when the
little 'rift' will be as before, no one can
tell. You think a kiss will make it up, but
every such scene injures the delicate bond we
call love."

"And would you have me say 'Thy will be
done,' when Bridget burns the bread or little
Jack plays truant?"

"I would, indeed."

"Why, it seems almost wicked."

"Does it seem wicked to use the rain to
wash our common household vessels? The
lightning to carry an unimportant message—
concerning the retelling of a few quarts of
peanuts, we will say?"

"Why, no; of course not. But that is dif-
ferent."

"Not as different as you suppose. Our
Father gives Himself in every form for our
use. If we should use Him in our daily life to
procure patience, long suffering, endurance of
little trials, would not that be legitimate?"

The conversation between Mrs. Loomis and
Mrs. Osgood had been concerning an experi-
ence which Mrs. Loomis had been relating to her
friend. She had, years before, lost a be-
loved child, had submitted heartily to God as
to a father, and had found unspeakable peace
and uplifting. That wondrous heaviness
of feeling she had lost, and never expected to
regain.

As the talk went on, Mrs. Osgood said:—
"Why not make our lives a perpetual sur-
render in the thousand little ways in which
our wills are crossed, a perpetual yielding to
God? There is no doubt we should then per-
petually receive of His in-flowing."

"But," said Mrs. Loomis, "there are so
many things that are wrong, unjust, unfair.
Ought we to submit to the wrong?"

"We ought to let God work in us toward
adjusting and healing the wrong. By sub-
mission we allow Him to come into our hearts,
and work there outwardly; but by anger and
opposition we let badness in, the evil (the
Evil One), and adjustment never becomes more
and more remote and impossible. Our
weapons are not carnal; the Apostle says, 'In
reality the weapons we use are carnal; and
only some great trial that threatens to crush
us if we do not submit, brings us to the use
of the spiritual weapons that we might use
every day, nay, every minute of our lives.'"
—M. F. BUTTS, in *N. S. Times*.

The Little Folks.

THE POINT OF DIFFERENCE.

UP among the Vermont hills live two chil-
dren who do not like to get up early.
So their mother said one day, "I will give
you a cent apiece every morning you are down
promptly to breakfast."

It was queer how that cent cleared the
sticks out of the children's eyes, took the
sluggish apes out of their mouths, the stretch-
ings out of their limbs, so that, instead of
turning over to go to sleep again, Ruby and
Buzz would give one good jump out of
bed into the middle of the floor, and then they
were wide awake, and the day was fairly be-
gan.

In this way the children had each earned six
cents. Ruby went about rattling her pennies
in her apron pocket, but Buzz, although he
had a nice pocket in his new trousers, put his
money in a box in a bureau drawer.

"To-morrow will be Sunday," said Buzz,
Saturday night, as they went to bed. "I
don't think we ought to take a cent for get-
ting up early on Sunday morning."

"Oh, I do," said Ruby. "And that will be
seven cents I shall have then."

"But I do not think it would be right to
earn a cent in such a way on Sunday," said
Buzz.

"This is not doing real work and earning
money on Sunday," Ruby said; "this is
only getting up, and we have got to do it any-
way, and I mean to have a cent for it, and that
will be seven cents in the morning," and Ruby
took her money out of her pocket and piled it
in a pile on the table.

"Getting up early for a cent on Sunday
would be working to get the cent," said Buzz,
stoutly, "and I am going to do it without any
pay on Sunday, 'cause I think that is the way to
do it."

"Well, I think it is the way to get a cent
for it if you can," said Ruby; "let us ask
mother."

The children pleaded the case before their
mother.

"Why do you think it is right to take a cent
on Sunday, Ruby?" she asked.

"'Cause I want it, and I will have more if
I do," said Ruby; "we are paid for getting
up, and we do get up on Sunday just as we
do on other mornings, and we ought to be paid
for it just the same."

"Now, Buzz, why do you think it is not
right?" asked the mother.

"'Cause getting up is work for us—it is
not work for you or papa, but it is for us, and
you pay us because it is, and I don't want to
work for money on Sunday—and then—and
then"—there Buzz hesitated.

"What is it, my boy?" asked the mother.

"And then," the little fellow went on,
"there is something in me, down here"—and
Buzz laid his brown, chubby hand over his
heart—"that feels queer when I do what I
think is right—not a pain you know, but a
 queer feeling. I had 'most rather have a bee-
sting me."

"But if you do not take the money you will
not have as many cents as Ruby has. Will
you like to hear her counting them over—
always having more than you?" asked the
mother.

"No, I shan't like that. I don't like to hear
her count her money anyway. Ruby needn't
count it so much. But I shan't take a cent
on Sunday."

"And I shall take a cent every Sunday—
just as soon as mother will give it to me,"
said Ruby.

The mother said they should decide the
matter. So Ruby took her money each
Sunday, and she had a quiet conscience, not
doubt, even in their secret thoughts, accuse
her of doing wrong.

Buzz went without the Sunday cent, and he,
too, had a quiet conscience.
But it was at this point of difference that
the children's natures began to diverge.

Ruby had more money, and more "good
times"; but Buzz had a more tender love for
the right, because he had made a sacrifice for
it, and this made his heart strong to do right
things, even when they went a little against
the grain. —*Wide Awake*.

Bits of Fun.

It is only when they have reached the Browning
point that a Boston housewife will serve baked
beans.

"Father," said Willie, who had just been cor-
rected, "that trap is hereditary, isn't it?" "I don't
know that it is." "But it descends from father to
son, doesn't it?"

The rector to Irish plasterer on ladder, point-
ing to a wall: "That mortar must have been very
bad." "Pat with a grin: "Fais, ye can't expect
likes of a good Roman cement to stick to a Protestant
church."

"Do you belong to the Salvation Army?" he
asked of a stern-visaged woman who stood at his side.
"No, sir; I do not. But in this generation of tired
men," she added, with a withering glance at the
row of sitting males, "I seem to belong to the standing
army."

"Well, Augustus," said a rapid youth, who
was proudly making a confession of various entan-
gements, "we all have our troubles, haven't we? Per-
haps there is a skeleton in your own closet; eh, old
boy?" "Oh, dear, no; you must have caught a
glimpse of my twopenny stretcher."

LEAGUE PRAYER-MEETING TOPICS FOR SEPTEMBER.

Sept. 1. "The Christian as a Warrior." 1 Sam. 17: 32; Rom. 13: 12; 1 Cor. 15: 5

ZION'S HERALD

For the Year 1890.

A SPECIAL OFFER

TO NEW SUBSCRIBERS

FIFTEEN MONTHS

FOR ONE SUBSCRIPTION.

The paper will be sent FROM OCTOBER 1 the remainder of the year free to all New Subscribers who subscribe for ONE YEAR. When the full amount of the subscription price (\$2.50) is received their paper will be credited to JANUARY 1, 1891.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the publisher in charge, or forwarded direct to the publisher, by post-office order or bank check; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure a large number of new subscribers before October 1st.

STOPS OF OLD SUBSCRIBERS WILL BE SENT IMMEDIATELY TO THE STATIONED MINISTERS.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? Zion's HERALD should be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of FORTY-TWO COLUMNS of reading matter per week, and costs but 5 CENTS PER NUMBER. Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, religious paper, and a Methodist paper.

SPECIMEN COPIES FREE.

All letters relating to the subscription department of the paper, or on other business, should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, August 20.

The forest fires in Montana have reached alarming proportions.

While a steamer was making a trip in Shanghai the boiler exploded, killing thirty of the crew.

Foreign representatives in Haiti are negotiating between the hostile armies of Legitimé and Hypocrite.

In the House of Commons Sir James Ferguson says that England retains complete liberty of action in European politics.

A New York telegram house fire, early yesterday morning, caused the loss of six lives. An arrest has been made on suspicion.

At a regular session of the Board of Aldermen of this city an order was passed requesting the Mayor to apply to the Secretary of War for a revocation of the orders requiring alterations in the C. & N. Y. River bridges. The committee estimate the expense of the changes at \$50,000.

Wednesday, August 21.

King Maelista has returned to Samoa.

Rain has saved the corn in South Dakota.

The President left Deer Park at 11:30 p. m. for Cincinnati.

The Simpson tunnel is to be completed by a German syndicate.

The Pennsylvania Railroad Company is to establish a pension system.

Lightning struck the Edifol Tower yesterday, but did no harm.

An extremely violent thunder-storm visited Minnesota yesterday morning.

A man who robbed the Bank of France of \$40,000 has been arrested at Cony Island.

The Pacific coast men are organizing to secure additional silver legislation from Congress.

The finance committee of the World's Fair in New York organizes, with S. D. Babcock chairman.

Mr. Gilbert Allen succeeds the late Jonathan Bourne as president of the Merchants' National Bank at New Bedford.

Charles R. Sorell, president of the Montpelier & Wells River railroad, was struck by a engine of that road and killed.

People in Highland Falls, N. Y., are much excited over the fact that a girl has been sentenced to five years' imprisonment, without a trial, for various alleged crimes. The presiding magistrate says that the girl pleaded guilty; others, who were in court, assert that the girl said she was willing to plead guilty to the truth, but that the charges against her were not true. The matter is to be investigated.

Thursday, August 22.

Fire destroyed the business portion of Sonoma, Cal.

An oil refinery at Allegheny City was burned. Loss \$250,000.

Resignation of Rev. Dr. Patton, president of Howard University.

The United States cutter "Rush" captured two more Canadian sealers in Behring Sea.

Violent storms occurred in France and Austria yesterday. Several people were killed.

The funds for cleaning the streets at Johnstown, Pa., have been exhausted and an epidemic is feared.

The Warrigan and Nottingham Cotton Mills and the Thornton Worsted Mills, all of Providence, have suspended.

Colfax, a flourishing Illinois city, was in flames at an early hour this morning and its destruction was feared.

Hon. Thomas Coffin Amory, a well-known citizen of this city, died on the 20th inst. at his residence on Commonwealth Avenue.

Mr. Edward Atkinson thinks the motive of the World's Fair of 1892 should be the exhibition of the progress in human affairs in 400 years.

President Harrison was the guest of the people of Cincinnati yesterday, and in the evening was royally welcomed back to Indianapolis.

Friday, August 23.

Englishmen have bought the Santa Fe copper mine.

This year's cotton crop will be the largest ever known.

Mrs. Maybrick's sentence has been commuted to imprisonment for life.

Emperor William's reception at Strasbourg has been marked by great demonstrations of loyalty.

Senator Chandler of New Hampshire will sail for Europe Aug. 31, for the benefit of his health.

The Railroad Commissioners have granted the West End Street Railway Company \$4,000,000 additional capital.

Imperative orders have been issued to the commander of the "Galena" to sail as soon as possible for Haiti.

—Christopher Lucas, a Brooklyn grocer, was murdered in his shop by three burglars, all of whom are now in jail.

—The bids for constructing the five new cruisers were opened at the Navy Department yesterday, and it then became evident that the appropriations are insufficient.

—The corner stone of the Soldiers' Monument at Indianapolis was laid yesterday, with a speech by President Harrison.

—Mr. Samuel Carr, for forty years cashier of the Shoe and Leather Bank, died yesterday at his residence on Dartmouth Street.

—The trial trip of a new railroad yesterday resulted in the killing and maiming of a large number of prominent citizens of Knoxville, Tenn.

—The belief in administrative circles is that the purpose of the Government is to police Behring Sea and not to maintain the claim that it is a closed sea.

—Hon. John L. Stevens and family started yesterday for the Hawaiian Islands, where Mr. Stevens is to assume his duties as minister resident from the United States.

—The Republicans of Virginia held their State convention yesterday at Norfolk, Gen. Mahone presiding with a powerful speech. He was nominated by acclamation for governor.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

—Sir Edward Watkin has started a company, with a capital of \$200,000, to build a tunnel in London for recreative and scientific purposes. The plan is to make it double the height of the Edifol Tower in Paris, and M. E. Rind will be consulted as to the construction of it.

—The delegation of American workmen were entertained at dinner on the Edifol Tower yesterday, U. S. Minister Rind was in the chair. M. Bantollet, Mr. Depew and others spoke.

love to look them in the eye and take them by the hand. Their presence has always been an inspiration and a benediction.

But a Methodist minister with the habits of fifty years ago upon him would have but a small place in the New England pulpit of to-day. The world has grown, and is much larger now than it was then, and he who would be a teacher of men must live in the neighborhood with them. Perhaps the one great reason why so many ministers are standing in the market with no church to hire them, is because in their spirit and mode of thought they have moved so far away from the people.

What a contrast between the Sunday-school of the present and fifty years ago! Then the minister seldom remained in the school. How could he? He had to hasten home to get his lunch and come back to the one o'clock sermon. The superintendent briefly explained the lesson, then the teacher took it up with the question-book, but without much note or comment. Great reliance was placed upon the pure Word. Helps full of ignorant interpretation, bad theology, and worse morality, with weak and sickly efforts to make the Bible teach what is not found in it, such as are sent forth by some private establishments, were unknown.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told us of Him who once died for us.

The library was the "least thing" in all the school; the books for the children were much better adapted to the adults. In fact, most children were treated religiously as adults, save some few blessed exceptions. The age of childhood, as this is frequently called, had not come. We recall some of the teachers we had fifty years ago, who laid their hands on our heads and told